1996

Wesleyan Holiness Studies Center bulletin 4:1 (Winter 1996)

Wesleyan Holiness Studies Center

WINTER 1996 • VOLUME 4, NO. 1

Wesleyan/Holiness Studies Center
at Asbury Theological Seminary

BULLETIN

The Wesleyan Paradigm and the Kaleidoscope within: The Scholarship of Charles Edwin Jones

by Steven D. Cooley
University of Dayton

Charles Edwin Jones has been a leading participant in a generation of historians seeking to introduce Wesleyan-Holiness studies to scholarly consideration and to interpret that tradition to itself. While raising the scholarly level of this discussion, Jones and his colleagues have remained self-consciously animated by questions arising from the subjective core of their locations within this religious tradition. As Jones himself has written, "Most social commentary is in one way or another biographical."[1]

Charles was born to Dove and Dess Jones who had migrated from Arkansas to Kansas City, Mo., in early 1924, the peak decade of rural migration into the cities. There Dess began forty years as a street care operator for the city and joined the labor union. The family's rural Baptist and Methodist roots were not easily transplanted to the larger urban churches, but the Jones' found community with other rural emigrants in the Church of God (Holiness), before moving to the slightly more upscale Church of the Nazarene. Both were then disparagingly labeled as "holy roller" churches due to their emotionally demonstrative worship where shouting, weeping, waving of handkerchiefs and aisle running were not unknown. The Nazarene congregation prospered with the establishment of the denomination's headquarters in Kansas City. This institutional world, however, contrasted to that of the congregation's working laity who daily interacted with the world outside the denomination. This lay working class experience of the Nazarene headquarters church has contributed to Jones's distinctive historical priorities.

In 1954, Charles completed a history degree at Peniel-Bethany College in Bethany, Okla., which published his senior paper. Here Jones displayed most of the distinctive historical priorities he would pursue during the next 40 years. This student paper, which remains worth reading, explored the energetic populist "background" which the Nazarene denominational structure would harness after 1910. We read of obscure folk preachers organized loosely in associations and appearing in places like Chickasha and Hell Roaring Creek. These established orphanages, schools, and rescue missions rather than churches. Women preachers traveled the circuits, received ordination, and served as head administrators. Worship was noisy and emotional, while personal behavior was firmly restricted. At the furthest fringe, extremists rejected sacraments, advocated marital purity, and questioned the spiritual validity of modern medicine and excessive bathing. Holiness theology received quick treatment, and future institutional leaders appeared without the later dignities of office or maturity.

CHARLES EDWIN JONES HAS BEEN A LEADING PARTICIPANT IN A GENERATION OF HISTORIANS SEEKING TO INTRODUCE WESLEYAN/HOLINESS STUDIES TO SCHOLARLY CONSIDERATION.

This is history from the bottom up, giving a sympathetic hearing to the democratized Christianity of the white "riffraff" and their concerns for piety and practical action. What has been called the kaleidoscopic "Holiness model" of evangelical history is already apparent in the interpretations of Jones's student paper.[2] While arising from his personal experience of the tradition, these priorities were also cultivated by the Oklahoma New Deal progressivism of his teacher, Fred Floyd, and further supported by the official Nazarene history at that time by M.E. Redford.[3]

Redford regarded that era's noisy emotional worship and strict behavioral codes as equally essential as the tradition's theological and institutional identity. Jones's continuation of these earlier official priorities has set his work apart from the tradition's current self-understanding, which has presented itself since the 1950s as essentially an intellectual tradition. Jones's priorities for ritual, behavior, and experience have been a counterpoint to these studies, and have assisted in maintaining something of Redford's earlier balance within the larger conversation overall.

In 1955, Jones completed a master's degree in library science at the University of Michigan. This led to positions as librarian for Park College, curator of manuscripts for the Michigan Historical Collections of the University of Michigan, and as cataloger for history at Brown University. This experience as librarian and archivist contributed to Jones's extensive bibliographic publications and to his support of the Nazarene Archives in Kansas City and of the Wesleyan/Holiness Studies

cont. on page 3

Recent Articles on Wesleyan/Holiness Theme

Blumhofer, Edith L., ed. "Focus: Women and Pentecostalism." *Pneuma* (Spring 1995): 19-87.

Brox, Harold. "The Beginnings of the Evangelical United Brethren Church in Upper Canada." In *Canadian Methodist Historical Society Papers,* volume 10, pp. 32-45.

Cooley, Steven D. "Applying the Vagueness of Language: Poetic Strategies and Campmeeting Piety in the Mid-Nineteenth Century." *Church History* 63 (December 1994): 570-86.

Dayton, Donald W. "Good News to the Poor: The Methodist Experience After Wesley." In *The Portion to the Poor: Good News to the Poor in the Wesleyan Tradition.* (Nashville: Kingswood Books, 1995), pp. 65-96.

Fea, John. "Power from on High in the Age of Ecclesiastical Impotence: The Enduement of the Holy Spirit in American Fundamentalist Thought, 1880-1936." *Fides et Historia* 26 (Summer 1994): 23-35.

Gibson, Scott M. "The Significance of A.J. Gordon (1836-1895) for Current Evangelicalism." *Henceforth: A Journal of Advent Christian Thought* 22 (Spring 1995): 8-26.

Glesner, Anthony Patrick. "Laura Haviland: Neglected Heroine of the Underground Railroad." *Michigan Historical Quarterly* 22 (Spring 1995): 19-48.

Hackett, David G. "Gender and Religion in American Culture, 1870-1930." *Religion and American Culture* 5 (Summer 1995): 127-57.

Huber, Donald L. "The Rise and Fall of Lane Seminary: An Antislavery Episode." *Timeline* 12 (May-June, 1995): 2-19.

Huddle, Mark Andrew. "North Carolina's Forgotten Abolitionist: The American Missionary Association Correspondence of Daniel Wilson." *North Carolina Historical Review* 72 (October 1995): 416-55.

Hynson, Leon O. "Called to Be Pilgrims." *Methodist History* 33 (July 1995): 207-225.

Johnson, Curtis D. "Supply-side and Demand-side Revivalism? Evaluating the Social Influences on New York State Evangelism in the 1830s." *Social Science History* 19 Spring 1995): 1-30.

Jones, Charles E. "Reading the Text in Methodist-Holiness and Pentecostal Spirituality." *Wesleyan Theological Journal* 30 (Fall 1995): 164-81.

Jones, Charles E. "Symbol and Sign in Methodist holiness and Pentecostal Spirituality." In *America's Alternative Religions,* Timothy Miller, ed. (Albany, N.Y.: State University of New York Press, 1995): 23-32.

Lady, Myron. "Jesse F. Lady: A Loyal Churchman in a Time of Transition." *Brethren and Christ Life and Thought* 18 (April 1995): 3-41.

Lippy, Charles H. "The Camp Meeting in Transition: The Character and Legacy of the Late Nineteenth Century." *Methodist History* 34 (October 1995): 3-17.

Moir, John S. "Egerton Ryerson, the Christian Guardian and Upper-Canadian Politics, 1829-1840." In *Canadian Methodist Historical Society Papers,* volume 10, pp. 18-31.

Richey, Russell E. "And We Are Yet Alive, A Study in Conference Self-Preoccupation." *Methodist History* 33 (July 1995): 249-61.

Roebeck, David. "Perfect Liberty to Preach the Gospel: Women Ministers in the Church of God." *Pneuma* 17 (Spring, 1995): 25-32.

Ruth, Lester. "A Reconsideration of the Frequency of the Eucharist in Early American Methodist." *Methodist History* 34 (October 1995): 47-58.

Schrag, Martin. "The Life and Times of Christian Lesher." *Brethren and Christ Life and Thought* 18 (April 1995): 42-123.

Ward, Patricia A. "Madame Guyon in America: An Annotated Bibliography." *Bulletin of Bibliography* 52 (Jun 1995): 107-11.

Wilson, John F. "A New Denominational Historiography?" *Religion and American Culture* 5 (Summer 1995): 249-63.

Dissertations on Wesleyan/Holiness Themes

Adams, John Marion. "The Making of an Neo-Evangelical Statesman: The Case of Harold John Ockenga." Baylor University, 1994. Order No. DA 9422789.

Baucom, Larry Mark. "The Reaction of the Church of the Nazarene to Historical Critical Bible Study." Florida State University, 1995. Order No. 9526484.

Henning, Robert James. "Methodist Response to Labor Unrest in Late Nineteenth Century America." Michigan State University, 1994. Order No. DA 9524942.

Heim, Melissa Lewis. "Making a Life in India: American Missionary Households in 19th Century Madurai, India." Boston College, 1994. Order No. DA 9504318.

Huddle, Mark Andrew. "Incendiaries in Our Midst: Wesleyan Methodist Abolition in North Carolina, 1847-1860." M.A. Thesis, Western Carolina University, 1995.

Marino, Bruce Rodger. "Through a Glass Darkly: The Eschatological Vision of John Wesley." Drew University, 1994. Order No. DA 9432953.

Martinson, Jay Russell. "Wesleyan Ways of Speaking: Transforming Experience through Sunday School Talk." University of Illinois at Urbana-Champaign, 1994. Order No. DA 9503267.

Perry, Milton L. "The Role of the Camp Meeting in Millerite Revivalism, 1842-1844." Baylor University, 1994. Order No. DA 9517409.

Reid, Darrell Robert. "Jesus Only: The Early Life and Presbyterian Ministry of A.B. Simpson, 1843-1881." Queen's University at Kingston, 1994. Order No. DA 90309.

Wigger, John H. "Taking Heaven by Storm; Methodism and the Popularization of American Christianity." University of Notre Dame, 1994. Order No. DA 9434082.

THE WESLEYAN HOLINESS STUDIES CENTER BULLETIN

Bill Faupel
Editor

William Kostlevy
Associate Editor

Books on Wesleyan/Holiness Themes

Bangs, Carl. *Phineas E. Bresee: His Life in Methodism, the Holiness Movement and the Church of the Nazarene.* (Kansas City: Beacon Hill Press, 1995). $39.99.

Burkinshaw, Robert K. *Pilgrims in Lotus Land: Conservative Protestantism in British Columbia, 1917-1981.* (Toronto: University of Toronto Press, 1995). $44.95.

Campbell, James. *Songs of Zion: The African Methodist Episcopal Church in the United States and South Africa.* (New York: Oxford University Press, 1994). $55.00.

Dieter, Melvin E. *The Holiness Revival of the Nineteenth Century,* 2nd. Ed. Lanham, MD: Scarecrow Press, 1996, $59.00.

Hardwick, Dana. *Oh Thou Woman that Bringest Good Tidings.* Biography of Katharine Bushnell. St. Paul: Christians for Biblical Equality, 1995.

Jones, Kenneth E. *Theology of Holiness and Love.* (Lanham, Md.: University Press of America, 1995). $37.50.

Lazerow, Jama. *Religion and the Working Class in Antebellum America.* Herndon, VA: Smithsonian Institution Press, 1995.

Lipin, Lawrence M. Producers, *Proletarians and Politicians: Workers and Party Politics in Evansville and New Albany, Indiana.* (Urbana: University of Illinois Press, 1994). $29.95 Material on Washington C. DePauw.

McKinley, Edward H. *Marching to Glory: The History of the Salvation Army in the United States.* (Grand Rapids: Eerdmans, 1995). $24.95. Revised edition.

Peters, John L. *Christian Perfection and American Methodism.* (Salem, Ohio: Schmul Publishing, 1995). $12.99. Reprint of a classic work.

O'Malley, J. Steven. *Early German Evangelical Pietist Sources of Discipleship and Sanctification.* Lanham, MD: Scarecrow Press, 1995. $69.00.

cont. on page 5

The Wesleyan Paradigm

cont. from page 1

Center in Wilmore, Ky.

Jones completed a 1968 doctorate in American history under Merle Curti at the University of Wisconsin. Curti, a distinguished intellectual historian and student of Frederick Jackson Turner, introduced Jones to the Wisconsin emphasis on the role of environment and region in the formation of identity. The publication of his dissertation in 1974, "Perfectionist Persuasion," continued the earlier interests but employed methods then prominent in popular and social history. He compared statistical data in a demographic study of growth and geographic distribution. He reached for a comprehensive geographic sweep of the continent, emphasizing the populist middle regions of the Holiness Movement. He approached the topic through the sociology of religion, being particularly sensitive to the affects on spirituality from urban migration, social location, and institutional forms. And he turned attention to popular thought as approached through the study of metaphor. Rather than discussing formal theology, Jones focused on the Exodus narratives and the metaphors of Canaan as they appeared in song, sermon, and testimony. The turn to metaphor is undoubtedly the most widely discussed contribution of the dissertation. No less significant, was Jones's reach for a more complex analysis of religion. Holiness religiousness was seen as the conjunction of ritual, life style, and theology interacting with its institutional formations and personal religious experience. For Jones, however, the center remains ritual and experience.

This has resulted in a distinctive body of work seeking to interpret the Wesleyan/Holiness tradition to itself and to introduce that tradition to scholarly consideration. The most recognized publications are the dissertation and the six thick volumes of bibliographic studies. Jones's bibliographies have compiled thousands of obscure publications and provided encyclopedic reference data for the Holiness Movement, Pentecostalism, Black Holiness, and the Charismatic Movement. This has provided future research with a substantial base line from which we may proceed. However, these are not merely reference books, but may ultimately present the most influential statement of Jones's interpretive project.

The Jones bibliographies subtly, but firmly, challenge, the elite center of the American Holiness tradition to face its own "dynamic kaleidoscope," mixing lay and clergy, folk, popular, and high culture, Pentecostals and Wesleyans, African Americans and whites. They present a view of the Wesleyan/Holiness tradition not seen since Elmer T. Clark's *Small Sects in America,* but without Clark's contempt nor the anxiety of other historians for the democratizing tendencies of American religious culture. Instead he finds something authentic in the religious strivings of the common folk and resists the tradition's pursuit of a place in the mainstream by attending to its religious outsiders who challenged the arrogance of that mainstream. Thus, his painstaking efforts to identify the historical record of these small obscure groups and the affect of Holiness outsiderhood in shaping America's pluralist religious culture.

THE JONES BIBLIOGRAPHIES SUBTLY, BUT FIRMLY, CHALLENGE THE ELITE CENTER OF THE AMERICAN HOLINESS TRADITION...

Elements of Jones's earlier work have been developed further in a number of articles. His examination of Kansas City's Holiness churches is an unparalleled case study that analyzes demographic and occupational data for two Holiness congregations (1972). Our literature is weaker for not continuing such sociological studies. In "The Railroad to Heaven" (1972), Jones revisited metaphor and its implications for the history of spirituality. The effect of mass transportation on the traditional Bunyanesque pilgrimage literature is examined in a mix of sources ranging from Nathaniel Hawthorne's short story to the camp-meeting spirituals. The conversation he constructed here between the Holiness Movement and the high culture in the arena of literature deserves further exploration. His interest in metaphor has recently compared the Canaan experience of the Holiness Movement with the upper room experience of Pentecostalism (1994, 1995,

cont. on page 4

cont. from page 3

1995). Here, Jones urges more sensitivity to the complexity of language. Attention to how they spoke must not be neglected in the study of what they said.

The central concern of all Jones's work has been the classical issue of charisma and institutionalization as formulated by Weber, Troeltsch, and Niebuhr. This interest, with its concern for the decline of zeal, carried Jones into the study of Puritanism (1960, 1964, 1978, 1980), but has especially found fruition in a series of articles since 1980. Jones claims that while the Holiness separatists emphasized theological issues, the Methodist decline of zeal was even more central to the generation of Phineas F. Bresee and H.C. Morrison (1983, 1985). However, the excesses of unfettered zeal are examined in articles on the Anti-ordinance faction, Fire Baptism, and the emergence of tongues speaking (1987, 1990). These excesses goaded the movement toward firmer institutional structures in an effort to restrain the very zeal they had intended to foster.

An examination of Mattie Mallory's orphanage returned Jones to the fermentive background of the Church of the Nazarene in Oklahoma (1994). This idealistic "faith mission" thrived in the era of loosely structured Holiness associations to become the center of Beulah Heights, a Holiness residential community outside Oklahoma City with a school and a home for unwed mothers. Mallory managed real estate development, worked deals with the railway, administered the school and orphanage, preached, and developed institutional connections first with the Fire Baptized associations, then with the more Methodistic associations. The transition to Nazarene denominationalism saw Mallory and her ministry to orphans consumed by the institution's priorities for their own children as Mallory's work was appropriated as the foundation for the Nazarene college and town of Bethany, Okla. For Jones, the transition to denominationalism raises the issue of spiritual decline.

FOR JONES, THE TRANSITION TO DENOMINATIONALISM RAISES THE ISSUE OF SPIRITUAL DECLINE.

If Jones has contributed a useful counterpoint to the dominant modes of Wesleyan/Holiness history, perhaps we should begin considering how to affirm the insights of both approaches in some larger synthesis. First, rather than choosing between intellectual history and social history, a social history of Wesleyan theology should be undertaken to examine the interaction of theology with the tradition's changing social locations. Second, to integrate Jones's emphasis on ritual and experience with that of the intellectual histories, we must raise our analysis of ritual and experience up to the level of the intellectual histories. The tools for this lie waiting in the social sciences and humanities, but their careful application has hardly begun.

Lastly, by tracing the decline of primitive charisma in the relentless process of institutionalization, Jones employs one of the classic story patterns of American religious studies. This is clearly among the most dominant interpretive paradigms of Methodist history. It is worth questioning. Does not Methodism actually embrace both charisma and institutionalization in ways not quite comprehensible to the sectarian cycle? Rather than decline, are we missing the competition between different centers of charisma, or might charisma not be disappearing but simply relocating or metamorphosing into other forms? Tricky stuff, charisma, eluding the wineskins of our narrative priorities and difficult to keep in the webs of our analysis. At the least, narratives of decline allow little possibility for the tolerance of new social realities nor for guidance among those realities.

If most social commentary is indeed biographical, then new biographies may be expected to produce fresh commentaries on the Wesleyan/Holiness experience. Yet, while animated by questions arising from new social realities, these new commentaries must also receive cultivation from their teachers and support from the commentary they received. Charles Edwin Jones has provided us with both in assuring the lively continuation of Wesleyan studies as that tradition has sought to understand itself and to enter into the academic conversation of American religious history. He has given us much to think about, and that is as high an achievement as any scholar might attain.

Charles Edwin Jones Select Bibliography

1953

"The Halfway Covenant Controversy," *B-PC Historian* 1:2 (1953), pp. 9-10.

1954

"Background of the Church of the Nazarene in Oklahoma," *The B-PC Historian* 1:3 (1953-1954), pp. 18-31.

1955

Index for *The Other Sheep (1913-1918)*, 1955 manuscript, Kansas City, Miss.: Nazarene Archives, xi, 186 pages.

1960

"Jonathan Edwards and Politics, 727-1750," (University of Wisconsin, M.S. Thesis), 117 pages.

1964

"Congregation, Magistrate, and King: A Puritan Pattern for the Church of England" *Journal of Church and State* 6 (Autumn 1964), pp. 288-95.

1968

"Perfectionist Persuasion: A Social Profile of the National Holiness Movement Within American Methodism, 1867-1936." (University of Wisconsin: Ph.D. dissertation), 660 pages.

1969

Edited document, "William Watts; Immigrant Miller," *Inland Seas* 25 (Spring 1969), pp. 12-20.

Edited documents, "The State of Public Manners in Detroit; 1843," *Detroit Historical Society Bulletin* 26 (Fall 1969), pp. 4-7.

1970

Review of Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* in *Journal of the Canadian Church Historical Society* 12 (December 1970), pp. 83-84.

1972

"Disinherited or Rural: An Historical Case Study in Urban Holiness Religion," *Missouri Historical Review* 66:3 (April 1972), pp. 395-412.

"The Railroad to Heaven," *North Dakota Quarterly* 40 (Autumn 1972), pp. 69-76.

Review of Martin E. Marty, *Righteous Empire: The Protestant Experience in America* in *Journal of the Canadian Church Historical* Society 14 (December 1972), pp. 100-01.

1973

Review of Robert D. Linder, ed., *God and Caesar: Case Studies in the Relationship between Christianity and the State* in *Christian Scholar's Review* 3:1 (1973), p. 85.

1974

A Guide to the Study of the Holiness Movement. ATLA Bibliography Series No. 1. (Metuchen, N.J.: Scarecrow, 1974). xxviii, 918 pages.

Perfectionist Persuasion: The Holiness Movement and American Methodism, 1967-1936. (Metuchen, N.J.: Scarecrow Press, 1974). xx, 242 pages.

Review of William Gribbin, *The Holiness-Pentecostal Movement in the United States and Vinson Synan, The Old-Time Power in Church* in *History* 43 (September 1974), pp. 427-28.

1976

"Holy Roller," Cross Talk 4:4 (Dec. Jan. Feb. 1975-76).

1978

"The Impolitic Mr. Edwards: The Personal Dimension of the Robert Breck Affair," *The New England Quarterly* 51:1 (March 1978), 64-79.

1979

Review of Arthur Carl Piepkorn, *Profiles in Belief: Religious Bodies in the United States and Canada* and J. Gordon Melton, *The Encyclopedia of American Religions* in *Pneuma* (Society for Pentecostal Studies), 1:2 (Fall 1979), pp. 59-60.

1980

Reprint, "The Impolitic Mr. Edwards: The Personal Dimension of the Robert Breck Affair," in W.J. Scheick, ed. *Critical Essays on Jonathan Edwards.* (Boston: G.K. Hall, 1980), pp. 21-30.

Review of Timothy P. Weber, *Living in the Shadow of the Second Coming: American Premillennialism, 1875-1925* in *Journal of American History,* 67:1 (June 1980), p. 165.

1983

A Guide to the Study of the Pentecostal Movement 2 vols. ATLA Bibliography Series No. 6. (Metuchen, N.J.: Scarecrow Press, 1983). xlv, 1,199 pages.

"What Kind of Church Did the Earliest Nazarenes Really Want?" *The Preachers Magazine* 59:1 (Sept.-Nov. 1983) pp. 32N-32P.

1985

"The Holiness Complaint With Late Victorian Methodism," in *Rethinking Methodist History: A Bicentennial Historical Consultation,* Russell E. Richey and Kenneth E. Rowe, eds. (Nashville: Kingswood, 1985), pp. 59-64.

1986 "Episcopal Recorder," in C.H. Lippy, ed. *Religious Periodicals in the United States: Academic and Scholarly Journals.* (New York: Greenwood, 1986), pp. 205-10.

1987

"Tongues-Speaking and the Wesleyan-Holiness Quest for Assurance of Sanctification," *Wesleyan Theological Journal* 22:2 (Fall 1987), pp. 117-24.

Black Holiness: A Guide to the Study of Black Participation in Wesleyan Perfectionist and Glossolalic Pentecostal Movements. ATLA Bibliography Series No. 18. (Metuchen, N.J.: Scarecrow, 1987). xxxi, 388 pages.

1988

"Holiness Movement," in S.M. Burgess and G.M. McGee, eds., *Dictionary of Pentecostal and Charismatic Movements.* (Grand Rapids: Zondervan, 1988), pp. 406-09. Also about 50 other articles in this work.

1989

Review of Robert T. Handy, *A History of Union Theological Seminary, New York* in *New York History* 70:1 (January 1989).

1990

"A.B. Crumpler" and "B.H. Irwin" in D.G. Reid, ed., *Dictionary of Christianity in America.* (Downers Grove, Ill.: InterVarsity Press, 1990), pp. 330-31, 582-83.

"Anti-Ordinance: A Proto-Pentecostal Phenomenon." *Wesleyan Theological Journal* 25 (Fall 1990): 7-23.

1991

"Barnwell, Marcus L. and Margarette W." and "Jones, William Nelson and Frances Belle Whitham" *History of Benton County, Arkansas* (Rogers, Ark.: Benton County Heritage Committee, 1991)

1994

"Beulah Land and the Upper Room: Reclaiming the Text in Turn-of-the-Century Holiness and Pentecostal Spirituality," *Methodist History* 32:4 (July 1994), pp. 250-59.

"Miss Mallory's Children; The Oklahoma Orphanage and the Founding of Bethany," *The Chronicles of Oklahoma* 71:4 (Winter 1993-94), pp. 392-421.

1995

The Charismatic Movement: A Guide to the Study of Neo-Pentecostalism with Emphasis on Anglo-American Sources 2 vols. ATLA Bibliography Series No. 30. (Metuchen, N.J., Scarecrow, 1995). xlvi, 1,220 pages.

"Symbol and Sign in Methodist Holiness and Pentecostal Spirituality," in *America's Alternative Religions,* Timothy Miller, ed. (Albany, New York: State University of New York, 1995), pp. 23-32.

"Reclaiming the Text in Methodist Holiness and Pentecostal Spirituality" *Wesleyan Theological Journal* (Wesleyan Theological Society), 30:2 (Fall 1995), pp. 164-81.

NOTES

1. *Perfectionist Persuasion,* xiii.
2. Donald W. Dayton, "Yet Another Layer of the Onion: Or Opening the Ecumenical Door to Let the Riffraff In" in *The Ecumenical Review* (January, 1988). Douglas A. Sweeney, "The Essential Evangelicalism Dialectic" *Church History* (March 1991). Nathan O. Hatch, *The Democratization of American Christianity* (1989).
3. M.E. Redford, *The Rise of the Church of the Nazarene* (Kansas City: Nazarene, 1948).

Wesleyan/ Holiness Books

cont. from page 3

Raser, Harold E. *More Preachers and Better Preachers: The First Fifty Years of Nazarene Theological Seminary.* (Kansas City: Nazarene Publishing House, 1995).

Rudolph, L.C. *Hoosier Faiths: A History of Indiana's Churches and Religious Groups.* (Bloomington, Ind.: Indiana University Press, 1995). $39.95.

Sanders, Cheryl J. *Saints in Exile: The Holiness-Pentecostal Experience in African American Religion and Culture.* (New York: Oxford University Press, 1996). $29.95.

Wilson, Mallaliea. *William C. Wilson: The Fifth General Superintendent.* Kansas City: Nazarene Publishing House, 1995. $7.95.

Woodring, Patsy. *A Glorious Past and a Promising Future: The Kentucky WCTU, 1880-1995.* $8.50, Order from Ava Smith, P.O. Box 10, Vancleve, KY 41385.

Sources for Classic Wesleyan/Holiness Titles

Microform

American Theological Library Association
Preservation Programs
820 Church Street,
Suite 300
Evanston, IL 60201
Preservation quality microforms includes important Methodist, Holiness, Pentecostal and Evangelical periodicals.

UMI
300 North Zeeb Road
Ann Arbor, MI 48106
(800) 521 0600
Among the 18,000 periodicals and 250 newspapers in UMI's serials collection are many that document the Wesleyan/ Holiness tradition.

Schnappsburg University Press
101 Thornwood Road
Jamestown, NC 27282
(910) 454-0828
Although primarily committed to microfiche reprints of Fundamentalist periodicals, SUP has reproduced such significant Methodist fundamentalist material as Bob Schuler's Methodist Challenge *and is producing the published writings of Sam Jones.*

Used Books

Wm. Snider, Bookseller
409 6th St., N.
Pell City, AL 35125
Specializes in Wesleyan/Holiness books.

George Zimmerman
76 Torrence Place
Carbondale, PA 18407
Specializes in Wesleyana and Methodist books.

Reprints

Schmul Publishing Co., Inc.
P.O. Box 716
Salem, OH 44460-0716
(800) 772-6657
Reprints classic works of Wesley and Holiness Movement titles. Membership in the Schmul Wesleyan Book Club costs only $5.00.

Allegheny Publications
2161 Woodsdale Road
Salem, OH 4446
(800) 672-7500
Reprints classic titles of the Wesleyan/holiness tradition.

Bethany House
6820 Auto Club Road
Minneapolis, MN 55438
Considerable materials on Charles G. Finney.

Evangelist of Truth, Inc.
P.O. Box 22309
Knoxville, TN 37933
In the finest tradition of Holiness publishing, inexpensive paperback reprints of writers such as E.E. Shelhamer, Bud Robinson, H.C. Morrison, etc.

Harvey and Tait
Box 368
Hampton, TN 37658
(615) 768-3278
Small number of quality reprints including G.D. Watson.

Old Paths Tract and Book Society, Inc.
Route 2, Box 43
Shoals, IN 47581
Includes titles by Bud Robinson, W.T. Hogue and C.B. Jernigan.

Faith Publishing Company
920 W. Mansur Ave.
Guthrie, OK 73044
Inexpensive Church of God (Anderson) reprints.

Reformation Publishers
Springfield Pastor's School
3705 Middle Urbana Road
Springfield, OH 45502
(513) 390-7700
Inexpensive Church of God (Anderson) reprints. Many are photocopy reproductions.

Fundamental Wesleyan Publishers
P.O. Box 3432
Beckley, WV 24801
Limited reprints.

Important

Initially, funding for the *Wesleyan Holiness Studies Center Bulletin* was provided by the Pew Charitable Trusts. We are sorry to say that this is no longer the case and it has become neccessary for us to begin charging a fee to cover the cost of printing and postage. For a one year's subscription (two issues), the cost will be $5.00, $10.00 for two years, etc. If you wish to continue receiving the *Bulletin*, please return this portion of the newsletter to the Wesleyan/Holiness Studies Center Bulletin, D. William Faupel, Director, Asbury Theological Seminary, Wilmore, KY 40390-1199.

Name _____

Address _____

_____